

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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UTAH'S UNPOPULARITY.

Utah has been, and continues to be with some people, rather unpopular. Some seem to dislike Utah without knowing why. Like the individual who disliked Mr. Fell, yet could not tell the reason why he did so, they simply know they do not like Utah, without having any clear understanding wherefore.

As she is unpopular, however, she must have some distinctive features which mark a difference between her and other places. We have no particular wish to "show up" the evils, iniquities, and abominations which exist elsewhere. The task is not a very pleasant one, neither is it a profitable one. And it may be that in finding the reasons of Utah's unpopularity, we have to expatiate on the virtues that are said to exist so abundantly throughout Christendom! Still, we hardly think this likely, unless the world has become much more righteous than it was a few years ago, and the entire press of the civilized world is given to traduce themselves and their neighbors in the most calumnious and slanderous spirit.

To find out the cause of Utah's un-

popularity, we must try and find out wherein we differ in our manners, habits, customs, belief, and practices, from the inhabitants of other places; for some of these are the cause of that unpopularity. Our people look very much like other people, so much so that when any of them mingle with the great world, no one entertains any suspicion that they belong to Utah. They eat, sleep, dress, walk, talk, transact business, and attend to all of those matters which occupy the attention of mankind, just as other men and women do.

As they are not distinguishable in these respects from other people, it must be something which shows itself in some other way, or develops itself in them in a collective capacity, that causes their unpopularity. Travel away from this Territory, and in some of the leading characteristics of society a very material change is seen in every city you enter from that which is found here. In business matters there are the same peculiarities to be noticed here as elsewhere; but there are some things which strike the attention of travellers from this place, when they

go abroad, while their opposites are exceedingly noticeable here to those travellers who pass through our cities.

The great number of saloons, grog shops, and similar places, that are found to exist elsewhere, with their scarcity here, is a noticeable feature. This has been found to be one cause of our unpopularity, among many who have made this Territory their halting place for a time; and numerous were the devices resorted to that the law might be evaded or made void which restricted within close bounds the vending of liquors.

Another thing in which Utah does not meet the wishes of those accustomed to, and desirous of having all the institutions which characterise society elsewhere, is the absence of houses of ill repute and their abandoned inmates, which have come to be looked upon in the world as a necessity, because those who assume to be conservators of public virtue find themselves unable to stem the current of depravity. They are not here, and their absence has been made the subject of private comment by individuals with whom Utah grew very unpopular, because of the lack of these and kindred means of enjoyment!

The people of Utah, too, are so far behind the spirit of the age, that they wish and seek to live at peace with each other and with all the rest of mankind, if they will be permitted to do so. Because of their peaceful disposition, they are berated by individuals who would much prefer to see them divided into parties and abusing each other, according to the method most approved and in fashion in the world.

The people here also believe in men whose nobleness, virtue, integrity, truthfulness, honor, and wisdom, they have proved through many trying years; and they object to elevate to pinnacles of eminence in their midst, and do extreme reverence to, poor miserable beings who may be sent here, and who wish to be exalted to positions nature never qualified them for, and their vices forbid them from filling. This is very galling to them; they do not like to be placed on their proper level; and the people who do it are very unpopular with them. Hence they speak and write as they

feel, with all the wounded dignity of neglected swell-heads, not according to facts and reason. The consequence is, that they seek to extend Utah's unpopularity, and as far as their influence goes, or their word is received, they are successful in doing so.

It is very common to ascribe all the malevolent things that are said against this community, to the fact that plurality of wives is a part of our religious belief; though the same individuals undertake to say what is and what is not a part of our faith, telling us that we cannot include the principle named in our religion. It is presumable that this is the first instance in the history of the world, of one class or set of people telling another that they do not believe something as part of their religion which they claim they do.

We say, as a people, that the Lord has given a revelation commanding plurality of wives; our enemies say he has not done so. There is only one way by which they could say so truthfully, knowing their assertion to be correct, and that is by having received a revelation from God saying that he had not commanded it. This they do not pretend to have received. They do not believe that he does or will give revelation. They are not very sure whether they believe anything about him. At any rate, they do believe that he never interferes with, nor takes any practical concern relative to the affairs of mankind, and that he would not disturb the equanimity of fashionable life by revealing anything that would in the least come in contact with their opinions and practices. So they say that God has not given us this command; and though it would seem that we ought to know best, and that we ought to know what our religious belief is, they still persistently refuse to admit that this is a part of our faith.

It seems strange that they should deny us the right of knowing what we believe, especially as they call this an evil and erroneous practice, and they very eagerly seek out anything which we believe or practice that has the appearance of evil, hoping thereby to make capital against us, and increase our unpopularity. But the fact is,

they still wish to keep up a semblance of clinging to constitutional principles; and if they were to admit plurality of wives to be a part of our religious faith, they would be compelled by the provisions of the Constitution to let it remain undisturbed. Sweep away that section of the Constitution which prohibits interference with any religion, and the cry would go out, from one end of the land to the other, among those with whom Utah is unpopular, that plurality of wives is a portion of our religious faith!

But it is not the lasciviousness and corruption which they wrongfully, in their impure thoughts, say are consequences of plurality of wives, with which they find fault, and which render the principle and those who believe in it here unpopular in Christendom. All have some idea of the corruption and lasciviousness which reign in monogamic society, though but few have any conception of their grossness and heinousness. That society *could not be more corrupt* under any circumstances where plurality of wives prevailed, than it is at present where monogamy is the exclusive practice, is a fact easily demonstrated; and it is proveable that even under the fierce tropical sun, with all the incentives to licentiousness which there abound, there can not be found corruption so deep and damning among polygamists as is to be found to-day in the midst of (so-called) Christian and monogamic nations.

No, it cannot be the alleged corruption which it is falsely said plurality of wives produces that makes it unpopular. The Sultan of Turkey and the King of Egypt have recently visited France and England, two monogamic, Christian(!) nations, that claim to stand in the van of civilization and refinement; and these two noted polygamists of the eastern hemisphere enjoyed the hospitality of imperial, monarchical, and aristocratic monogamists, and were for the time being the very lions of the hour, feted, caressed, and made the objects of the most solicitous attention. Had they visited this nation they would have been equally lionized and feted, and their polygamy would only have made them more "interesting creatures!" Who doubts

it? Nobody with an ordinary share of common sense.

The reason why plurality of wives here is so unpopular with those who rail against it is, because they cannot find in Utah that corruption which their depraved appetites desire; and though it may hit hard elsewhere, the truth must be told, that ninety-nine one-hundredths of all the opposition elsewhere turned against our practice of it, is because of the corrupt thoughts and practices of those who rail against it, and who judge us by their own vile hearts, and what we do by what they would do were they in our places.

Another thing which may help to make Utah unpopular is, that the fashionable practice of abortion is not practiced, nor thought of, among the inhabitants of this Territory. The children given to us by the Lord are viewed as blessings, and are watched after and cared for as valuable treasures. Hence a trip through our settlements shows more robust, healthy, rosy-cheeked, good-looking children, than can be found in any other portion of the world with the same adult population.

In Utah, too, our married men do not do as the practice is elsewhere: have a wife, open and avowed, whose children are nurtured in the lap of ease and elegance, while they keep several others to whom they are not married, who are not recognized as wives, and whose offspring grow up uncared for, children of secret shame and guilt, whose pathways in youth are in the haunts of vice and infamy, and who swell in after life the long roll of criminals that fill our prisons and disgrace the country. This is popular in the world; it is unpopular here, where every man honors his wives with the sacred and holy name of wife, and cares for his offspring as treasures bestowed upon him by Heaven.

Utah is unpopular because she does not desire to have the public purse robbed to enrich a few greedy, unscrupulous, dishonest speculators, who would, if possible, involve Government in expenditure however needless and uncalled for, by which they could secure a fat contract. In this Utah is very unpopular—with said speculators

—because she knows their character, disregards their enmity, and proclaims their dishonesty.

We could give several other reasons why Utah is unpopular, but these are sufficient to make her as unpopular as the nether regions—and a good deal more so—with all those who love, cling to, and advocate the superiority of that which is fashionable in the world. When simple truth is preferred to tinsel falsehood; when virtue is practiced, and men cease to gloss over cor-

ruption with specious words and phrases; when honesty is at a premium, and hypocrisy at a discount; when politicians seek the good of the country in preference to that of party, becoming patriots instead of partisans; when God is worshipped, his truth believed, his name revered, and his laws obeyed, then Utah will become popular; but until then, it is probable she will be more or less unpopular with the world at large, and with dishonesty and corruption in particular.

—*Deseret News.*

NUMBER ENFRANCHISED BY THE NEW REFORM ACT.

(*Times, September 2nd, 1867.*)

The Reform Act is the creation of the House of Commons, yet we greatly doubt whether more than a very few members of Parliament have formed any definite idea of the probable increase of the electoral body under its third and seventh sections. People talk roughly of some 800,000 names being added to the Register, and of the Constituencies being doubled on the average; but we are not informed, and have no conception, upon what figures these conjectures are founded. The Lodger Franchise alone is an element so intractable as to baffle all speculative analysis. As Lord Carnarvon truly said, the estimates vary from one hundred thousand to half a million, and those who are best acquainted with such matters would differ among themselves as to its prospective effect within the metropolis alone by at least 50,000 votes. No Return that could be procured at present would throw much light upon this important point, and we must be content to await the result of the experiment. With respect, however, to the Ratepaying Household Suffrage in Boroughs, the materials for at least an approximate forecast have been provided in a Return presented to the House of Lords. In this Return the population, the existing number of registered electors, and the total number of male occupiers are stated, for each borough, in parallel columns. No doubt the same information might

have been collected from other Papers previously issued for the use of Parliament, but it is here reproduced in a succinct form, which deserves attention. The general inference to be drawn from it is that, however limited by conditions, the Reform Act is a larger measure than it has commonly been represented.

Since the 186 English Boroughs in the list before us are arranged in order of magnitude, we cannot do better than begin with the first page, headed, of course, by the Tower Hamlets. The population of that vast constituency in 1861 was 647,845; the number of electors on the Register for 1865-6 was 34,115; and the total number of occupiers is 90,781. This proportion of registered electors to occupiers, being more than one-third, is considerably larger than the average proportion in the twenty-five most populous Boroughs, which is between one-third and one-fourth. The variations, however, are very great, the operation of Household Suffrage on the metropolis being, as is well known, much less sensible than on great provincial towns. Thus, in Marylebone, the registered electors amount to nearly two-thirds of all the male occupiers; in Finsbury and Lambeth and Westminster to far more than half; in Southwark and Greenwich to about half; while in the City of London the former (exclusive of Freemen) outnumber the latter. In Liverpool and

Manchester, on the contrary, the registered electors are but one-third of the male occupiers; in Birmingham and Bradford, only a fourth; in Sheffield, less than a fourth; in Leeds, Wolverhampton, and Stoke-upon-Trent, no more than a sixth; in Oldham, but little over a seventh. The proportion at Bristol is almost exactly one-half, being identical with that at Southwark; but there are besides some 1,700 Freemen at Bristol, and nearly 2,000 electors by virtue of ancient right qualifications. Let us now turn to the last page of the list, and compare with these proportions those which prevail in the fifteen smallest English Boroughs. Here the registered electors average between one-half and one-third of the male occupiers. At Lymington, for instance, which happens to be first, the numbers are 347 and 870 respectively; at Launceston, which comes next, 371 and 833; at Richmond, which stands third, 316 and 813. The only case among these small Boroughs in which the proportion exceeds one-half is that of Harwich, where the numbers are 386 and 705. The grand total of registered electors in English and Welsh Boroughs is 489,071, and the grand total of male occupiers 1,367,025; so that, if all male occupiers were registered, the Borough Constituencies would be well-nigh trebled, without allowing for the Lodger Franchise.

It is to be regretted that no column in this Return is devoted to male occupiers at a rental of £10 and upwards. We should then have been

able to see at a glance what kind of preliminary deduction must be made from the whole body of male occupiers in each Borough. Fortunately, this deficiency is supplied by an official Return prepared for the late Government in 1866. Hence we learn that, whereas the number of electors registered as *male occupiers* is 455,699, the aggregate of male occupiers at a gross estimated rental of £10 and over is 634,082. Supposing this ratio to hold good under the new Reform Bill, it would follow that we must strike off two-sevenths of the 1,367,025 possible claimants of a Household Franchise in Boroughs, thus arriving at 1,000,000 more or less. But it is certain that a larger and larger margin should be left for vagrant habits the lower we go in the social scale, nor is it likely that so many as five-sevenths of all the householders will satisfy the requirement of one year's residence with the payment of Rates on the full rateable value of their tenements. The Compound Householder has never been accustomed to pay Rates, and will assuredly be often in arrear, even though he is now made a ratepayer *de jure*, and relieved from the liability to a fine on admission to full citizenship. Upon the whole, we may, perhaps, accept 1,000,000 as the *maximum*, and 800,000 as the *minimum* number of the Reformed Borough Constituencies—always excluding the householders in the new Boroughs, who cannot be estimated at less than 50,000, as well as the uncertain product of the Lodger Franchise.

THE FALL A BLESSING.

Pious people in these latter days often grieve mournfully over the wickedness of man in the beginning. Adam in their eyes is a monstrous sinner. Surrounded, as he was, with all the luscious fruits of the primeval paradise, why must he lust after the only thing forbidden. And they frequently speculate upon the probable happy and charming condition of affairs, if he had not been so desperately wicked as to eat that apple.

They look upon that act as the worst of crimes, and upon the effects that followed it as the greatest of evils that could befall mankind.

Now we Latter-day Saints view this matter in a very different light, and looking upon it from our standpoint, the fall, though in itself an evil, resolves itself, through the providences of God, into a positive good and an everlasting blessing to all mankind.

According to the account we have in

the common version of the Bible, Adam and Eve were placed in the Garden of Eden immortal, pure, and knowing nothing of evil. The first commandment they received was to "increase and multiply and replenish the earth, and subdue it, and have dominion over all things upon the face thereof." If this commandment had been obeyed, and they had continued in their immortal and innocent condition, their posterity would also have been deathless and ignorant of evil. But a knowledge of evil is necessary to the full understanding and appreciation of good. Contact with sin, and experience of its effects, are necessary to the thorough comprehension of the nature and results of righteousness. And to taste of death is essential to the complete realization of the benefits of everlasting life. Therefore the fall, which brought these "evils," was in reality one of the greatest blessings to the whole human family.

As the Book of Mormon says, "There must needs be an opposition in all things." Truth in opposition to error, light to darkness, joy to sorrow, pleasure to pain, sweet to bitter, life to death, good to evil. And these opposites are co-eternal. None of them were originated in the fall, but only developed. And a knowledge and experience of them is essential to immortal spirits, that they may advance to perfection. Man is dual. He is an immortal spirit dwelling in a mortal body. In this condition he is an imperfect being, subject to many influences the nature of which he does not comprehend, and death obtains dominion over him. In his perfect state he will be an immortal spirit in an immortal body, having learned the nature of adverse influences, including death, and having obtained power over them.

As an eternal being, capable of everlasting progression, and of realizing infinite pleasure or misery, it is necessary that he should become acquainted with the nature and effects of all things in the universe, that he may learn what will produce happiness, and what will produce its opposite. In his relations with his fellow beings through the everlasting ages, it is also

necessary that he be tried and proved, that his true value and his real qualities and tendencies may be properly estimated, and that he may occupy his true position in the eternal kingdoms. If there had been no fall, if sin and sorrow and death had never been introduced, these experiences would have been lost to us, and therefore we should have remained in perfect ignorance of many things which are necessary to be known in our travels towards exaltation and perfection. The fall is therefore a blessing to us.

Those who berate father Adam so much, will, perhaps, be rather startled to learn that, under the circumstances, his act was almost a necessity, and that if he had not transgressed the law of everlasting life, they would not themselves have had an existence upon the earth. Paul informs us (1 Tim. ii, 14,) that "Adam was not deceived, but the woman, being deceived, was in the transgression." Eve, being beguiled by Satan in the serpent, partook of the forbidden fruit, and thus became subject to the penalty of death and banishment from the garden and the presence of the Lord. Adam, if he had not partaken also, would have remained in his immortal state, single and alone in the garden. But he had been commanded to "increase and multiply and replenish the earth;" he, therefore, without being deceived as Eve was, partook of the fruit she offered him, accepting the position with all its penalties. This is very plainly shown in the Book of Mormon, page 58. "And now, behold, if Adam had not transgressed he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children." 59th page—"But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

It would be well for those who grieve so much over Adam's wickedness, to look a little more to their

own, for in the great day of accounts, when every man shall be known as he is, they will find out that Adam is the great head and benefactor of the human race, that he has been exalted on high, while, unless they become better prepared, they will be cast down so low, as to be shut out from even a glimpse of the glory of the great Father of man.

It might be objected, if the benefits of the fall are so precious, why did the Lord give the commandment prohibiting the fruit of the tree in the midst of the garden? To this we reply, that God is just. In the perfections of his Godhead he cannot violate the principles of eternal justice. Suffering can, in justice, be only the consequence of the violation of some law. The law must be broken before the penalty can be enforced. God gave the commandment, knowing that it would be broken, and having, beforehand, provided means of redemption from the ultimate consequences of its transgression. Suffering being necessary for the perfection of his children, the Eternal Father predestinated them to pass through it. He formed a world whereon they could dwell for a season, and pass through a probation of trial. Obedience to his laws produces happiness. Violation of them brings its opposite. He proclaimed a law which he foreknew would be violated, and thus pain and death were introduced upon the world he had framed, and would have eternally remained there, if he had not, also, prepared the plan by which redemption could come. An infinite law was to be broken, an infinite sacrifice, in atonement for the broken law, must be offered. Therefore Jesus, the first-born, was chosen to be the world's Redeemer, and he is called "the Lamb slain from the foundation of the world."

Through this vast scheme of human suffering and redemption, the spirits that dwell in bodies of flesh as the children of men—but who are the offspring of God, and who have descended from a higher sphere—are placed in a position of temporary suffering and trial, by which they become acquainted with the laws which govern the gross material of this lower world,

are brought into contact with evil, and all the opposites of the calm and peaceful innocence of their first estate, and in the exercise of their own agency, can manifest to their Father, and each other, whether they love the good or the evil. The memory of the glory and pleasure of their first estate in immortal regions, is temporally obscured in their union with the earthly flesh. Without this, the remembrance of the glorious past, and the prospects of the still more glorious future, would make their brief existence here so insignificant in its extent and suffering, as to be in effect no trial to them. But now, shut out from their Father's presence, and deprived of all remembrance of their former life, they stand in the midst of contending elements and influences, to use their agency and choose a path for themselves.

When this earth's probation is past, the day of reckoning will come, and all must give an account of the things done in the body. Our Father will then determine our respective positions in the next estate. Some, having "overcome all things," will obtain a crown in the kingdom of the Father, will inherit all things, and reign in the midst of the everlasting glory. Others, having not been valiant in the battle of life, will receive a subordinate position. And those who defiled themselves, rejoiced in evil, and wilfully opposed the truth, will receive their portion of the everlasting punishment prepared for transgressors, until they have "paid the uttermost farthing," and will then be subject unto those who have proved themselves worthy of a "far more, and an eternal, and exceeding weight of glory." Thus, through the fall, all will be proved, and all have an opportunity, through the power of the atonement, to ascend to higher glories, and a more exalted condition of being, than that which they occupied in their first estate of innocence. The fall, therefore, is made the medium of a great and everlasting blessing to the whole human family.

Oh how great is the wisdom and the love of our Eternal Father! Our very sorrows and troubles are, through his providences, aids to our perfection, and contrasts, to make richer and more

exquisite, the eternal joys and endless bliss of our future exaltation. This planet, now the battle-field of opposing powers, will soon cease to be a vale of tears and a sphere of suffering. Its proving-time is nearly over, its glory-day is dawning now; and, ere long, the presiding genii of evil and death will be driven to darker shades, and the days of its mourning shall be ended. "Then we shall see Adam and Eve at the head of a multitude quickened and raised from the dead,"

and the whole family of man, having passed through their probation, and having learned its intended lesson, will bow low before the chief Patriarch, the ancient of days, Adam, Michael, the great father of man, blessing him for the work he has accomplished for them, and realizing the important truth—"Adam felt that men might be, and men are, that they might have joy!"

CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 12, 1867.

FALSE RUMOR.

MUCH has of late been said and published about some fancied division among the Saints in Utah, and the pleasing story has been passed along from metropolitan to provincial journals, in America and in Europe, with an avidity that gives truthful indication how satisfactory it would be to the world if such might be the case.

In addition to this hoped-for calamity, the discovery of gold, about 250 miles east of Salt Lake City, in a neighboring Territory, lent an encouraging aspect to the minds of those who, being devotees to "the god of this world," know the supremacy of his power in the hearts of the disobedient, and not knowing the superior power of truth in the hearts of the dutiful and virtuous, have fondly hoped and believed that the concurrence of opposing influences would now successfully demoralize the Saints, neutralize the powers of the Priesthood, and render them in all general respects like other people. For years this has been the fond hope of the enemies of Zion, though the period of its realization was and still is in the future. They have said, "let our eyes look upon Zion, and let her be defiled; but they have not known the thoughts of the Lord," nor yet of his servants. Through every storm and struggle for the supremacy of the truth, the Lord has brought his people out with a greatly increased confidence of not only his ability, but willingness to deliver them from all that shall or can conspire against them, until even those who have no sympathy with us tantalize our enemies with having put us down different times at the following rates: once from twelve thousand in Missouri to thirty thousand in Illinois, and again from that number in Nauvoo, to one hundred and twenty-seven thousand in Deseret, so that even our enemies should know,

if they will, that the hand of God has been mightily with his people in all their troubles.

But in the present case, the rumor of division in the Church is purely a fabrication, the persons to whom the schism is attributed are travelling through the Territory with the Presidency, preaching salvation to the people, or following their vocations at their homes as usual; and never was there a time when the fulness of the Gospel was more abundantly taught, or its principles practiced with more cordial intent, than while our enemies are laying the flattering unction to their souls, that the Saints in Utah are being demoralized, their institution and union broken up, and they about to be absorbed in the universal corruptions of the world.

We write this less for those of our readers who are experienced in the Church, than for those who are without inquiring the way of the kingdom, and such as having rendered obedience, have not yet obtained the testimonies of the Holy Spirit for their confirmation in the truth. To the less experienced, it seems strange that any should forsake the precious faith which is to them so satisfying and happyfying. The reason is, that such hold the truth in unrighteousness, and because they have pleasure therein, the Holy Spirit forsakes them, they are left "to believe a lie that they may be damned, having pleasure in unrighteousness." Such as do this are occasionally and frequently falling out by the way, some after having run well for a length of time, and it is this which constitutes all that bears semblance of division in the Church. This shedding of the coat is manifest in all animated nature; even trees, if not pruned, will by the aid of the frosts, storms, and winds, drop their dead branches; domestic animals cast off their coats when they will no longer adhere to them. The Church of Jesus Christ, the embodiment of all principles of life, temporal and eternal, in like manner, aided by the conflicts of surrounding elements raging at times to storms of persecution, sheds off by apostacy all that will not adhere to its life-giving principles. Instead of it being a loss, it is a great relief to the Church to get rid of those who will not live their religion, be they few or many. As the well pruned tree is more vigorous to bear a larger crop of more highly flavored fruit, so is the Church refreshed, invigorated, and every way more comely in the sight of God, angels, and just men, bearing more and better the fruits of obedience, virtue, heavenly purity and power, when free from transgressors. Those who keep the commandments of God and their covenants, receive continually the life of the Spirit, which enables them to attach with a greater firmness to all the conditions of the Church which lead to life and glory in the kingdom of God; which Church and kingdom is now set up and cannot be thrown down, nor given to another people, until Christ shall come and reign therein over all the earth.

As a pleasant obverse to our subject, we notice that our correspondence this week, and for several weeks past, has embraced information from different and distant portions of the earth, most of which have called for publications of the Church, and in some instances for Elders to administer in the ordinances thereof; and we are happy to know that in some nearer portions a spirit of inquiry exists and is extending. The Lord says He will soften the hearts of the children of men from time to time, and when he does so, is the time for the Elders to labor and be co-workers with him. Therefore, let every man who

bears the holy Priesthood be diligent to spread the truth to the utmost of his ability, that he may bring forth fruits of praise and rejoicing.

The results of the Reform Act, the work of about five months of the assembled wisdom of the British nation, at a cost of many thousand pounds, is given in our present issue; but it must be borne in mind, that in its effects it only extends to England and Wales. Reform Bills for Scotland and Ireland are expected to pass the next session of Parliament.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

14, Lorentzgade, Copenhagen,
Sept. 25, 1867.

President F. D. Richards.

Dear Brother,—Having leisure to-day, I improve the opportunity to pen you these lines, and will, in the first place, thank you for your kind favor of the 10th inst., which I read with great interest, with the exception of the items of bad news. I sincerely sympathise with you, as well as with President Kimball and brother Call. Misfortunes befalling our children, and the bereavement of those that are near and dear unto us, strike a sadness in families that only the soothing influence of our holy religion, and the glorious hope of the reunion with those we love, can ameliorate. I should have reciprocated your kind letter earlier, had it not been for my travels in visiting the several Conferences I have attended, both in Sweden and Denmark. Conferences were held at Hjorring, in Jutland, the 25th ult.; at Aalborg, the 1st inst.; at Malmo, the 8th; at Gothenborg, the 15th, and at Veile, in Jutland, the 22nd. These meetings were well attended, considering the busy harvest season, and the many miles some of the Saints, living scattered in the country, had to travel to reach their meeting places. Cheering and lively reports were given of the Presiding and Travelling Elders, and it afforded me great pleasure and satisfaction, not alone to listen to their testimonies of the success the Lord had given them in their labors, but also to bear my testimony to the Saints and strangers of the glorious principles of the Gospel, and the bles-

sings attending those who live up to its requirements, and are striving to improve and advance in the duties required of us, in order that we may spread and establish the kingdom of God upon the earth, and ultimately be saved in the same through our faithfulness.

Our Elders from the Valley are indeed doing their best to promote the cause, and the same testimony I can with propriety give of the native Priesthood, and the Saints in general, who are very willing to sustain the Priesthood and the work according to their means and circumstances.

In the past three months, there have been baptized 280 new members in the Mission, and as the harvest time will soon be over in the country, the Elders will have more opportunity to hold meetings among the farming population, whose attention the past months has chiefly been directed to their agricultural pursuits, and while thus occupied, they are not so inclined to attend meetings as when they have more leisure time; hence we are hoping for better increase in the ensuing months.

As the Elders from Zion wish to take the MILLENNIAL STAR, also the JOURNAL OF DISCOURSES, I beg you for the future to send us 15 copies of each, with as many in each packet as can be mailed conveniently.

I thank you for the clip you sent me of the *Cambrian Daily Leader*, canvassing "Polygamy as the trump card of Mormonism." It is very interesting to see how futile is the reasoning of that editor against polygamy, though he closes his piece with what

he no doubt thinks is a very striking and crushing argument: "Polygamy is un-English; it is more, it is un-Christian." What a profound conclusion! But he takes good care not to state that it is un-Scriptural. I should like to know how he will prove that "*the whole scope and genius of Christ's sublime precepts (which precepts?) are opposed to the revolting idea of a man living with two or more wives,*" and how he will cure prostitution, which he admits is "a vice that possesses all the attributes of infamy and degradation." Poor editor, he is in a bad fix, and I hope he will often have to feel surprised at the apparent ease with which these men (the "Mormon" Elders) succeed in propagating their creed. It is interesting to see how stirred up the editors are in England with regard to "Mormonism." How good it is; it will help to spread the truth against their own will.

I will now close, with the kindest love from all of us here to yourself and all around you. Our united prayers are for your welfare, and for the work here in Europe. May the Lord bless you abundantly, is the sincere wish of yours faithfully,

C. WIDERBORG.

SWISS, ITALIAN, AND GERMAN MISSION.

Horgen, near Zürich,
Sep. 24, 1867.

President F. D. Richards.

Dear Brother, — That I have not sent any news to you from here for some time, is not owing to any indifference in the discharge of my duties, but to my travelling about of late to such an extent, that for the last two weeks I have not staid two nights in any one place, but have been on the tramp all the time, in consequence of the scattered condition of many of the Saints in Switzerland. The Berne Branch is increasing very fast, and already their place of meeting begins to be too small for them, so that they will soon be obliged to make other and more convenient arrangements. The Priesthood there are fully alive to their duties, and they labor faithfully in bearing their testimony in simplicity and with a prayerful heart; but the poverty amongst

the Saints in Berne, as well as in other places of Switzerland, is, with very few exceptions, very great, the prospects for emigration, therefore, thus far, are extremely limited, adding to this the stagnation to a great extent of all kinds of industry, we surely feel the necessity more than ever to cast our hope upon God alone, to open the way for so many poor and faithful souls. If sometimes my heart feels heavy when I see their poverty, (working, when work they have, from early morn to late eve, for scarcely one franc and a half a-day,) I feel rejoiced and lifted up again with great hope in my own faith, when I see their cheerfulness and readiness to obey the counsels of the servants of God, and their steady belief in a final gathering home to Zion.

From Berne President Horne and myself went to Thun, where there is a Branch of the Church, consisting, however, of so scattered a number of Saints, that it is almost impossible for them to see one another altogether at one time. To illustrate to you the earnestness of the people here in the Gospel, may suffice to instance a young woman, the sister of a school-teacher, who came on foot during day time, 18 miles, to get baptized and confirmed into the Church in Thun, and returned, during the night, all that long way back over the mountain, to be at her work the next day; and two other sisters came from Langnau to Thun, a distance of about 16 miles, having left their home at 1 o'clock in the morning, to attend the meeting, as they had heard that brother Horne and myself would be there, and one of them to be baptized and confirmed also, as this could not have been done at their own place. These two went back with us the next day to Langnau on foot. On a previous visit here I had held a meeting, and now we called a meeting again, Monday night, which was attended by several strangers, and the next day held another meeting at the same place, which was attended by so many strangers, that both rooms of brother Bentler's house were crowded, notwithstanding a heavy rain which had commenced to pour down in the evening. All present expressed them-

selves pleased with what they had heard, and we think the work there is also on the increase, having requested some brethren from other Branches to take turns in visiting this young Branch, and keep the work going until they can stand on their own feet. We went the following day to Duerrenroth, in Canton Aargau, where we arrived in the evening, quite tired out. Here lives a brother Steiner, surrounded by some six or seven Saints, very much scattered; and inasmuch as this brother contemplates emigrating next spring, I do not know how these Saints can be taken care of, but I hope something will turn up yet, that we may be able to open a Branch in this region. Our road led us the next day through a Catholic district of Switzerland, in which nothing struck us so much as the poverty, dirtiness, and filth of the villages, notwithstanding the countless arrangements of devotion at the road sides, and at all crossings of the streets, where crosses, little temples, &c., showed us that their faith in Christ had degenerated into the plainest idolatry, without sense or reason. There will be a poor show here, probably for a long time to come, for the light of truth. Late in the evening we reached the house of brother Bachmann, at Williberg, Canton Aargau, where we staid over night, and started the next morning for Aarau. Here we saw the first signs of the cholera now raging at Zurich, in the shape of great proclamations from the Government to the people. On the train which brought us to the unfortunate city of Zurich, we had a car all to ourselves, as the fear of the cholera has stopped all trade, commerce, and travel, and we went through the comparatively desolate streets of that city of mourning without entering one house, and went beyond it to the house of a sister on the hill. But it seems the destroyer was on our track, for the same night a child of another family in the same house caught the epidemic, and we decamped early the next morning, to avoid being shut up for a week or more, as every house in which a case occurs is at once shut up by the police, and nobody permitted to enter but the physician, and no-

body to leave under any pretence whatever, provisions being furnished them by the guard. Whole streets are shut up in that way, and last week from 40 to 50 deaths occurred every day, but it has gone down now to 19 daily. We held a meeting in the woods, about four miles from the city, last Sunday, which was well attended by all the Saints in the neighborhood, some having come the distance of nine miles to hear us, and a great many strangers were present, who seemed to be very attentive. The spirit among the Saints here is very good, which is no doubt attributable to a great extent to the untiring labors of brother Hugentobler, who has been laboring faithfully in these regions for the last three years, and reports also the work on the increase. From here we intend going to Winterthur, to attend meeting there next Sunday, if they will admit us in that place, as a great many cities and Cantons of Switzerland will not permit any body to enter that comes from Zurich, unless he submits himself to a quarantine for one week. Although brother Horne and myself have no fear for ourselves concerning the cholera, having placed our trust in the God of Israel, and being here in the discharge of our duty, we nevertheless do not neglect those precautions in regard to food, which wisdom and experience have recommended. The trees here are breaking down everywhere under their loads of fruit, apples, pears, and plums in great variety; and we could have plenty of them for the asking, but we are careful, and rather abstain from these tempting treats in a great measure, than to displease our God in making ourselves liable to come under the influence of the angel of destruction, who is hovering over this unhappy place.

Brother Horne wishes me to apologise for him for not writing to you this time, inasmuch as he is very busy to-day with the affairs of this Mission, but he will write ere long.

Next week I hope to continue the reports of my tour through Switzerland, and pray God in the meantime, to lead and guide me in the discharge of my duties, that I may be found faithful before him unto the end.

Please remember me kindly to brothers Preston and Penrose, and the rest of the brethren in the office.

May God continually bless you, is the prayer of your brother in the everlasting covenant,

KARL G. MAESER.

CANADA.

August 31, 1867.

Mr. F. D. Richards.

Sir,—Please forward 1 Voice of Warning, 1 Spencer's Letters, and other books of your own choice, to the amount which I enclose for the payment of the same, and direct to—Edward Wildman, Norwood, P. O., Peterboro Co., Canada West.

If an Elder would come here we would be glad, as several persons are desiring baptism.

Yours truly,

SAMUEL PRESTON.

[Will President Miles of New York please direct some Elder in the States to answer this call, and build up a Branch of the Church in that place.—Ed.]

NEW ZEALAND.

14, Victoria-street, Copenhagen,

August 31, 1867.

President F. D. Richards.

Dear Brother,—I take the liberty of writing a few words to you, stating the affairs of the kingdom of God in New Zealand, which islands I left on the 6th of June last. The Church at that time consisted of 1 Elder, 1 Priest, 1 Deacon, and 4 members—total 7. Of this number 1 Deacon departed for England.

Elder W. Burnett, who will report hereafter to you, has been of great assistance to me, the Spirit of the Lord came strong upon him after he was re-baptized, and continued so in bearing good testimony.

Brother James Burnett, who was also ordained a Priest, kindly opened his house for our meetings, and with the faith and diligence of these brethren, the Lord did greatly bless us in bearing our testimony before the people, and we had truly a good time of it. The brethren solicit your prayers and the prayers of the Saints, that they may be upheld thereby in faith, and prosper in the good work to which the Lord has called them.

I see from the STAR that you have forwarded the books desired, and wish to thank you for it. They will be received by brother Burnett, who will also acknowledge the receipt thereof.

The Church being poor, young, and so few in number, I did not enforce the law of Tithing, but directed them to do good to all men, inasmuch as they have means and opportunity, and let that be their Tithing until they may receive further instructions from you.

Praying the Lord to bless you and all his Saints, I remain, dear President, yours faithfully,

CARL C. ASMUSSEN.

[We have quite recently published instructions in the STAR on the subject of Tithing, which, if adopted by them, will prove beneficial to the Saints scattered throughout all the earth.—Ed.]

ARE THE SAINTS IN THE RIGHT PLACE AT THE RIGHT TIME?

(From the Deseret News.)

On my journey from the south to this city a few days since, I took a little pains to ascertain if the streams and springs of water used for the purposes of irrigation had increased or diminished, satisfied that the streams in my own immediate section (Sanpete) had increased from 150 to 200

per cent. within the last five years. Six years ago, the little settlement where I located contained about 35 families at that time. Then there was much complaint of the scarcity of water for watering their crops, so much so, that some moved away because they said their crops burned up for

want of water to bring them to maturity; now over 100 families reside there, and no complaint about water. At Fort Ephraim, in the same district, at that early day, the settlement consisted of about 100 families, and much murmuring and complaints were heard by the citizens concerning the lack of water; now that place contains 225 families, who have taken in many hundreds of acres of new land, and about two weeks ago their Bishop informed me that the entire settlement, this year, had used only about one-third part of the water. The settlements of Fairview, Fountain Green, Moroni, Mount Pleasant, Manti, and Fort Gunnison, in the same county, have experienced a like increase of water. Fountain Green is supplied by a large spring, bursting out at the foot of the mountain, and it has been considered heretofore that no quantity of snow or rain could affect that spring; yet strange to say, that fountain throws off, of late, a column of water in like increased quantities with the other streams of the valley.

In passing down Salt Creek Cañon I discovered several small streams of water running across the road, where I never saw running water before at any season of the year. Further along this way, in Juab county, to wit.—beginning at Nephi which, in the days of Bishop Haywood's administration in that settlement, contained about 25 families, and much dissatisfaction then existed among the inhabitants about the lack of water to mature their crops, that settlement has since increased to some 225 families, and only about half of the water used this last year, as Bishop Bryan informed me about ten days ago; besides, they have had to dig two or three ditches to carry their surplus water, to prevent their hay land from being drowned out. In coming up through that county, I observed several streams of water crossing the road where I never saw the like before. The north part of Juab Valley produces a very luxuriant growth of the finest bunch grass, and is very extensive; yet it could not be used for grazing because there was no water near. Years before this, as I passed to and fro by this lovely district, and saw the beautiful

grass waving in the gentle breeze, I thought what a pity it was that some one would not sink there an artesian well, bring out water and convert that grass into milk, butter, cheese, and beef. You may judge of my surprise when I passed that lovely tract ten days since, and saw, near the foot of the mountain, a powerful spring gushing out of the earth, and throwing off a stream large enough to sustain quite a population. I observed a similar increase of water in every settlement on my entire journey, a distance of about 150 miles.

As a matter of course, I was compelled to reflect upon this great increase of water throughout the land, and concluded that the old Prophet, Isaiah, was directing the telescope of his vision to these very valleys when he said, (chap. xxxv.) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." With the heart swelling with gratitude to the Most High, I said, here is an additional testimony that the Saints are in the right place, and at the right time.

When land and water testify in favor of the Saints—when angels from heaven declare the fulness of the Gospel, and men on earth reiterate their testimony—when the blood of martyrs stains the land, and calls to heaven for vengeance and redress—when the political ship of state of the great family of nations is so heavily freighted with intrigue, dishonesty, and corruption, that she is gradually, yet imperceptibly sinking, then is the time for the faithful watchman to cry aloud and spare not. The first watchman cries, "Two feet water in the hold," but no attention is paid to his cry. Presently a second watchman cries, "Four feet water in the hold, and pumps running day and night." By and by the cry is again heard, "Six feet water in the hold, and pumps running all the time." One pump may be named the bloody conquest of Prussia; another the deadly struggle in Mexico; another the rebellion in

Spain, and the low rumbling of the war car in continental Europe; another, reconstruction at home. Some of the hands are becoming weary and contentious, and leave their post, not being agreed as to the manner of saving the ship; but the poor Latter-day Saints, who are the faithful witnesses of God, and the only people on this wide earth to whom he communicates his will, or that have faith to receive it, must be taken to task for all they say and do, by those who hate God and his ways. The world is not at war with us because we believe in and practice polygamy; yet they claim this as the cause of their hatred of us. They use this reason as a specious and plausible pretext to wage war against the authority with which God has endowed his servants. In proof of this fact, the Grand Sultan of

Turkey, though a polygamist, could pass among the crowned heads of the world, and be accepted in their courts, and no exceptions taken to his polygamic proclivities. They well know that he has not the Priesthood of God, and, consequently, is harmless as to the institutions of the world. There is but little difference between him and the great mass of the world; yet he is more honest and consistent than they, for he acknowledges polygamy and practices it. The world denies polygamy, that is, the Christian world, but secretly do worse than practice it.

But aside from all strife, all men will know some day that the Latter-day Saints are God's chosen people, and he that fights them pierces the apple of his own eye.

ORSON HYDE.

SUMMARY OF NEWS.

Thirty wrecks were reported for the week ending Sept. 28th, making for the present year a total of 1909.

House flies may be effectually destroyed by mixing half a spoonful of powdered black pepper, a teaspoonful of brown sugar, and a teaspoonful of cream. Place the mixture in a room where the flies are troublesome.

A new planet has been recently discovered at nearly the same time by Professor Tietjen, of Berlin, and Mr. Peters, of Hamilton College, United States. It is stated to be about the eleventh magnitude. The discovery of this planet, to which the name of Undina has been given, is very interesting, as it makes up the number of these bodies that have been discovered to 100.

BLACK HAWK.—We had the pleasure of meeting Superintendent Head, who had arrived from Uinta Reservation, where he had met and had a talk with the notorious Black Hawk, who came there with his family, unattended by his warriors. Black Hawk said he has 28 lodges under his sole control, and that he is assisted by 3 Elk Mountain chiefs, who have each 10 or 12 lodges with them. These Indians are scattered along the settlements, he avers, from the north of Sanpete county to the southern settlements, watching opportunities to make raids. He expressed a desire for peace; said he could control and would be answerable for his band, and believed he could get the others with him, as they all looked to him as the head chief. He would try and get them all together at some point, perhaps Uinta, to have a talk with Colonel Head; but it would take some time to do this, as they are so scattered. As an earnest of his sincerity, he stated that he had made a covenant, when he commenced to fight, that he would not have his hair cut, and he had talked strong of Tabby and Kan-osh who had theirs cut like white men; but now that he was going to have peace, he wished to have it cut, and requested the Superintendent to shorten his locks for him, which was done after finding that he was anxious to have it so. The savage was saucy at the opening of their interview, but finally toned down, and talked reasonable before they got through.

—*Deseret News.*